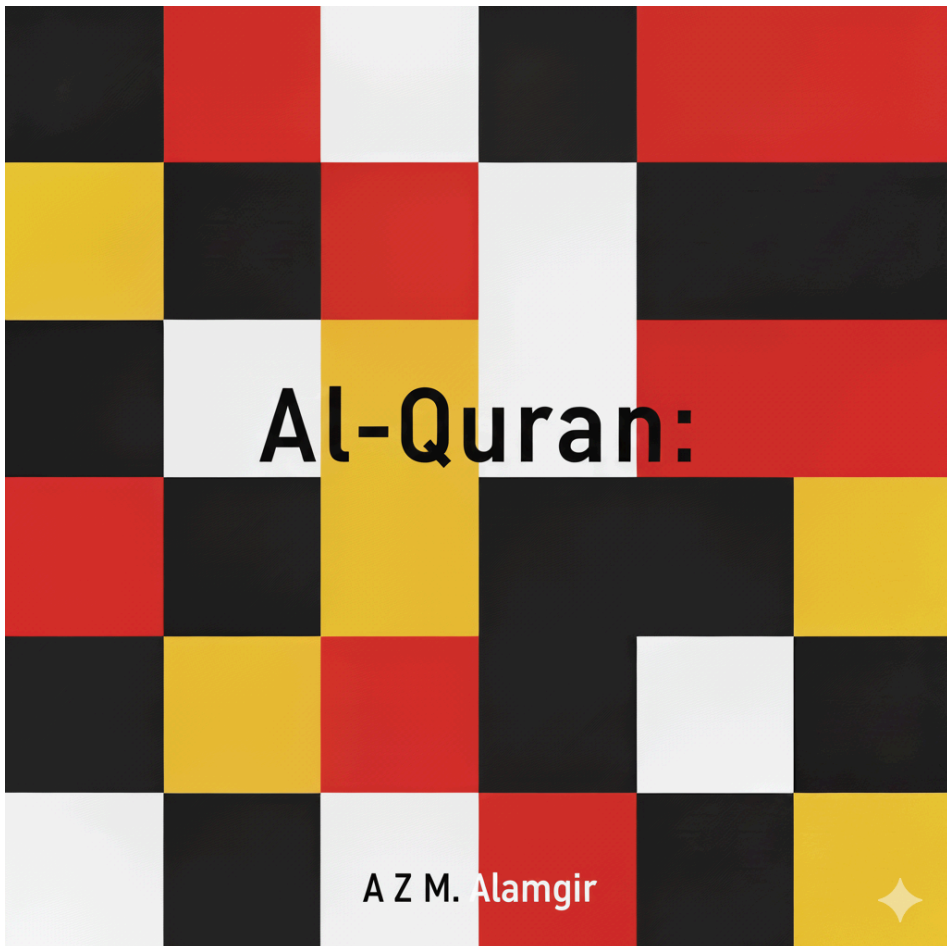




Al-Quran:

A Z M. Alamgir



Al-Quran : A True Interpretation

(Part-1)

By A Z M Alamgir



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AL-QURAN : True Interpretation

Sura Al-Fateha

(Meaning : The Opening)

(Revealed in Makkah)

(Verses: 1-7)

In the name of Allah, the Most Gracious, the Most Merciful

In the Holy Quran, a complete match between the name of a Surah and its entire subject matter is often not found. This is because a single Surah may discuss many different topics. Consequently, in most cases, a significant or unique word or a catch-word used within the Surah is chosen as its title. These names can be considered symbolic. It can be said that the name serves as an aid to distinguish a specific Surah from others. While the names of a few Surahs do represent their internal subject matter, **Al-Fatihah** is one such Surah. Its naming as the "Opening" chapter of the Quran is highly appropriate.

In this Surah, a prayer is offered to Almighty Allah for the mental strength to walk upon the right path. The reading of the entire Quran begins or is initiated through this prayer. Within this Surah, some



fundamental concepts about Allah are presented very briefly; for instance, Allah is Merciful and the Master of the Day of Judgment.

As the very first Surah of the Quran, it establishes the concept of the Day of Judgment. As a result, it presents an initial idea regarding the essence of the entire Quran. Consequently, it provides a clear concept from the very beginning regarding the management of human deeds and their consequences. This is one of the Surahs revealed in the early period. It is the first Surah to be revealed in its entirety.

Verse No.	The Revelation
1	All praise is for Allah; Who is the Lord of the worlds;
2	He is the Most Gracious; He is the Most Merciful;
3	Master of the Day of Judgment.
4	(O Great Allah) It is You we worship, and it is Your help we seek;
5	Guide us to the straight path—



6	The path of those upon whom You have bestowed favor,
7	Not the path of those who have earned Your wrath, nor of those who have gone astray.

In the name of Allah, the Most Gracious, the Most Merciful

"In the name of Allah, the Most Gracious, the Most Merciful." This introductory verse will be discussed by dividing it into three parts. These are: a) In the name of Allah, b) Allah, and c) The Most Gracious, the Most Merciful. Below, the analysis of the phrase "In the name of Allah" is presented to initiate the discussion.

a) In the name of Allah: The recitation of the Quran begins with the utterance or remembrance of the name of Allah. Guidance has been provided to remember Allah's name before starting anything good, auspicious, or sacred; in other words, humanity has been inspired to observe this etiquette.

The question is, why was this practice introduced? Why was mankind taught this way? Surely, some underlying perception or realization was at work. Behind that realization lies a philosophy. That philosophy teaches



humanity to begin all good and sacred deeds in the name of Allah. That very discussion will be presented here logically.

Nothing can be established without the foundation of the knowledge of Truth. Even Allah does not provide guidance without the foundation of the knowledge of Truth. Perhaps knowing that Truth is not essential for everyone. However, some inquisitive minds will surely want to know. This analysis of the Quran is for them.

"In the name of Allah." A small phrase, but its meaning is exceptionally vast, deep, and significant.

Those who remember the name of the Creator at the beginning of a noble task are believers—that is, believers in the Creator. Even before the advent of the Quran, people remembered the Creator; they, too, were believers. Therefore, there are believers in the world who are not necessarily followers of the Quranic message. There are differences in the rituals and practices observed by different types of believers, yet the core essence remains the same.

The core essence is to acknowledge the existence of a 'Creator' behind everything. It involves demonstrating faith, respect, devotion, and love toward Him; relying upon Him and surrendering to Him; and conducting one's life according to His guidance. This is like the



heartbeat within the souls of the believers. Those who observe this by following the message of the Quran are believers in the philosophy of the Quran. Such believers in the Quranic philosophy are known as 'Muslims.'

Believers in the Quranic philosophy know or address the Creator by the name 'Allah.' To others, He may be Ishwar, Bhagavan, or God. As a sign of devotion and love for the Almighty, believers begin their work in His name. This is an expression of gratitude from mankind for the Creator's boundless grace. However, the answer to the question does not end here.

The way the phrase "In the name of Allah" is presented at the beginning of the Quranic recitation establishes the concept of Allah as a 'focal point' (center point) in the hearts and minds of humanity. The name of Allah has been elevated and glorified before mankind, and it has been established upon a firm foundation.

The question is, why was Allah presented in this way—as a 'focal point' for human life? Why was gratitude expressed specifically to Allah? Who is Allah?

To facilitate the understanding of these matters, an attempt will be made to find appropriate answers by imagining humanity in its most primitive state—a time when the answers to these questions were unknown to them.

The question of 'Who is Allah' will be discussed later. At this stage, let us explore why Allah has been established as a 'center point' in human life.

The answer to this query is 'knowledge.' Knowledge has ultimately compelled humanity to arrive at this concept.

The phrase 'In the name of Allah' is presented here in such a way that it serves as the conclusive decision of all knowledge. A single word—'Allah'—has become the focal point of all human understanding. All worldly knowledge has surrendered itself to this one concept. Human life and this entire earth are submitted to Him. This knowledge is not of today; it is here that the various questions of the human mind—nurtured for ages on this unknown, strange, and predator-filled complex earth—have gathered for answers.

Through the utterance of this sentence, one first finds the indication or lesson of relying on Allah in all thoughts and actions. That is, life and the universe are all absorbed in Allah—surrendered to Him.

Because of this presentation, Allah's position has become the 'center point' of human knowledge. It is called a 'center point' because, after all meditation or analysis, knowledge finally arrives at the realization that 'all knowledge originates from Allah and ends in Allah.' He is the 'Beginning' (Source) and He is the 'End' (the



conclusion or 'resting place' of knowledge). All knowledge revolves around Him.

Let me explain further. For instance, before birth, man had no knowledge, or even if he did, it is not remembered in earthly life. All human knowledge begins after birth or creation. To a believer in Quranic philosophy, 'Allah' is the cause of creation. A non-believer may assume 'something' else and refer to Allah by a different name; that is not a problem. For even a non-believer or an atheist knows this much truth: they did not create themselves. Someone or something else is the cause of their creation. In the Quran, that unknown and unseen source is termed 'Allah.'

Since He is the cause of creation or the Creator, all consciousness and all knowledge stem from Him. Therefore, He is the 'Origin' or 'Source' of all knowledge.

On the other hand, the practical experience and higher analytical knowledge of a mature human society eventually come to a standstill at a certain point. It finds no further path. It does not know where the 'end' is. However, it can understand that this is not the ultimate end.

The 'highest knowledge' of a time cannot advance



beyond such a state. It pauses for a while or anchors itself at a position. Due to the limitations of knowledge, humanity assumes something like X, Y, or Z as the cause of everything. The existence of 'Allah' lies within this assumed position, which arises from the 'highest' or 'final stage' of man's limited knowledge in any contemporary period. Therefore, He is also the 'End' or the 'resting place' of science and knowledge. Thus, He is the Beginning and He is the End.

It should be noted that the 'resting place' of knowledge mentioned above is a 'temporary resting place.' This is because the concept of Allah is not confined or buried in a single position. Due to the limitations of knowledge, it may be said to be restricted to a specific position for a time. However, as knowledge advances, this concept changes and becomes more comprehensible. This happens at an individual level as well as in a global or collective sense. Therefore, instead of calling it a final resting place, it is more appropriate to call it a 'temporary resting place.'

From the above discussion, it can be said that after completing all processes of analysis, the brain's meditation and knowledge inform man that everything in the universe 'starts in Allah' and 'ends in Allah.' Thus, He is the Beginning, and He is the End. Hence, it is said:

“He is the First and the Last... and He is the



Knower of all things.” (Al-Quran 57:3)

“I am the beginning, the middle, and the end of all beings.” (Gita 10:20)

Even if knowledge momentarily stalls at a specific time and position, it continues its journey by holding the cause or source of creation as its ‘goal.’ Humans want to know the beginning, origin, or source of creation. By any measure, the position of the Provider or Allah conceptually becomes the goal or ‘center point’ of all knowledge. Thus, it is said:

“And that to your Lord is the final goal.”
(Al-Quran 53:42)

“He is the knowledge, the object of knowledge, and the goal of knowledge.” (Gita 13:18)

The Quran and religious scriptures have already shown humanity the path that it will eventually accept through analysis.

When knowledge can no longer advance, everything is left to the ‘Provider’ or ‘Allah’ (or in ‘His name’) as the cause and solution. The limitations of knowledge force helpless humans to surrender to ‘the Provider,’ ‘Allah,’ or such a concept. Yet, no one knows who or what Allah is.



In this way, over time, knowledge has inspired humanity through various presentations to reach this same conclusion: 'He is the source, He is the goal.' He is the Cause of all causes. Everything is absorbed in Him.

Ultimately, Allah becomes the center point of everything, and everything revolves around Him. For this reason, whatever is presented in the Quran or scriptures is presented in His name and by taking His name.

The universe and human life are all surrendered to Him—absorbed in Him. This knowledge is established at the very beginning of the Quran, and it can be said that it has been established as a conclusive decision after all analysis.

I started this discussion with the question: why was Allah presented as a 'center point' or established in human life? Why was gratitude expressed toward Allah?

The answer is that the limitation of knowledge has led humanity to this concept, or has inspired them to move forward by assuming this for the time being to know and understand the truth. This is the best way or method for seeking truth. As a result, the entire life and world have been able to revolve around a single goal. Otherwise, aimless human life would have been bewildered! Furthermore, in reality—that is, in human or



social life—this concept has multidimensional benefits which will come up in the course of the discussion.

Those who are enlightened or can arrive at this knowledge will all be surrendered—or compelled to surrender—to an unknown, magnificent power, and that will be because of knowledge. For knowledge has learned to know or understand at least this much: it still does not know its place of origin, nor has it found its ultimate goal. Yet, it realizes that this is not the end. Thus, it is said:

“One must seek that place from which, having gone, one never returns, and surrender to that Primeval Being from whom everything began and in whom everyone has resided since the beginning.” (Gita 15:3-4)

Like solving a mathematical problem by assuming X, Y, or Z, knowledge moves forward by holding ‘something’ as its goal. That ‘something’ assumed is ‘Allah.’ The unknown or temporary ‘blank space’ of knowledge is filled by bringing ‘Allah’ into the picture. This exists in perception. Therefore, He cannot be caught, touched, or even properly imagined. Humans know nothing definitive about Him. The dream surrounding Him is a ‘philosophy.’ The concept of Allah stays at the ‘center point’ of that philosophy. When the presence of a Creator exists in a philosophy, that philosophy becomes



a 'religion.'

Depending on time, place, and circumstance, different individuals and groups have addressed and presented Allah by various names and have woven different dreams or given birth to various philosophies around Him. Thus, diverse religions have originated. In reality, He is the same Being. The Creator or Lord of all humanity is "One." As it is said:

"And your God is one God. There is no deity [worthy of worship] except Him." (Al-Quran 2:163)

In the Gita, it is stated:

"O Great One! You are One. You alone pervade the heaven, the earth, and all directions in between." (Gita 11:20)

The first of the Ten Commandments in the Bible says:

"I am God (Allah). There is no other God besides me."

Truth be told, in a broader sense, human life is engaged in all its activities in search of the Creator, targeting or holding Him as the goal. In this process, man knows himself and becomes established in self-realization.

In fact, this is the core objective of human life. All other



daily tasks are merely auxiliary. However, these auxiliary tasks are also, in some way or indirectly, acting toward that same goal. But in reality, people do not get the opportunity to consider things in that light. Ordinary people are greater in number and are more preoccupied with auxiliary tasks; hence, those tasks seem primary. Not everyone can keep the broader goal of life in mind.

Therefore, various rules and regulations have been introduced in religion. This is so that even if common people do not know the underlying philosophy, they can remember the Creator—Allah—by following these rules, leading a disciplined life and achieving a result. It is much like a mathematical formula. That is, even if the origin of the formula is unknown, one can solve the problem and get the result by applying it.

By uttering the phrase "In the name of Allah," such a practice of remembrance has been established. Through this, humanity's gratitude toward the "Cause of all causes" is expressed. In reality, this has other necessary causal requirements, benefits, and outcomes. Therefore, among many reasons for introducing this practice of remembering Allah's name at the start of a task, this is one of the most important, and humanity has been compelled to establish it because of knowledge itself.



The Context of 'Recognition'

The utterance and presentation of the phrase "In the name of Allah" suggest that the one who first uttered these words as a guide for humanity—realizing the depth and necessity of the subject—gave "recognition" to the concept of Allah from the heart due to their perception, or was compelled to recognize it due to the aforementioned knowledge. That is, knowledge itself forced this recognition. Subsequently, others followed, and surely many among them realized its importance and necessity. What is meant here by giving "recognition" to the concept of Allah from the heart?

To understand the existence of Allah as the root cause behind all creation, to deeply realize the necessity of this concept in human life, and to accept it from the mind with spontaneity as a natural consequence of that realization—this is what it means to "recognize" the concept of Allah. The question is, why is the matter of "recognition" being highlighted separately with such importance?

No concept can be recognized without the "consent" of the heart. Obtaining the heart's consent is a vital matter. Without this consent, even if something is uttered or admitted by the mouth, it cannot be truly



embraced. The heart's consent is the foundation of trust or faith. Thus, the issue of recognition is discussed with gravity, as it has a significant impact on the human mind.

The heart will only give "consent" to a matter when it is "satisfied" with it. Therefore, the satisfaction of the heart is also crucial. But it is not possible to satisfy the heart without proper "knowledge." Until knowledge reaches a satisfactory point after its analysis, the heart does not feel "satisfied" or give a positive nod. Consequently, one cannot easily become a believer in a concept. Only when the heart is satisfied and gives consent does it become possible to accept the matter.

The person who utters—or first uttered—the phrase "In the name of Allah" confirms and expresses that their "knowledge" has been fully "satisfied" after comprehensive analysis. That is, the brain, after all its processing, has arrived at the stage where it concludes that there is "someone" or "something" or a "Creator" behind this creation. He is "Allah," or He has been termed "Allah." He is the Creator, the Sustainer, and the Destroyer of everything. He is the operator and controller of all things. He is the Cause of all causes. Understanding these things through knowledge and the heart becoming "satisfied" with this knowledge results in the "recognition" of the heart. Therefore, this



"recognition" is an indicator of a knowledge-based, complete faith. This faith is not a matter of ignorance, nor is it blindness. The context of recognition is raised specifically to highlight this importance.

The truth is, not everyone will—or can—analyze and understand things in this way. Some must move forward by placing trust and faith in the knowledge of others, and this happens in all worldly affairs and fields of knowledge. Even to take an experimental vaccine for 'Corona,' one had to place trust and faith in someone's word. This also happens in the initial stages regarding the acceptability of scientific matters. These are not called blindness.

Allah: The Single Focal Point

Allah is the "Cause of all causes"—a "single center point" around which this universe, environment, nature, and everything in human life and society revolve. By uttering the phrase "In the name of Allah," a tradition of remembrance has been established. Through this, a sense of gratitude from humanity toward the Cause of all causes is expressed.

As mentioned earlier, there are various other "causal" necessities and benefits to this. Let me explain.

A philosophy contains many rituals and regulations. Before those, there is a "goal." There is a link between these rituals and regulations; that is, there is a "causal relationship" that leads toward the same goal.

Due to the limitations of complete knowledge of the Truth, accepting this single point or entity—namely Allah—and placing trust and faith in Him is a prerequisite for bringing trust into all other causal rituals of the philosophy. The achievement of the goal and the success of the entire philosophy depend on this.

To establish the entire philosophy, it is therefore essential to first establish this one entity: "Allah." In other words, if it is possible to establish this one thing, it becomes easy and possible to successfully establish the whole philosophy and achieve the "goal." Thus, despite Him being the Unknown, "Allah" is assumed to be the "Cause of all causes" or a "single center point."

It is vital to remember that achieving the goal of philosophy is related to the establishment of universal worldly welfare and peace. Consequently, the act of recognizing Allah from the heart is highly important for the needs of practical life. Otherwise, everything from the psychological state to the world of thought could become chaotic or bewildered—the evil consequences of which would fall upon human life, society, and even



cosmic activities.

Because of such knowledge arising from God-given perception or the analysis of thought, the matter receives recognition from the heart. Here, too, the same has been done. The teaching has been given to start all work—that is, good work—"in the name of Allah," and humanity has been inspired to establish this with importance in everyone's life.

Those who can reach the proper knowledge on this matter will deeply realize the appropriateness and necessity of recognizing the concept of Allah from the heart. This is necessary for practical life, as well as for society or disciplined human management. From that realization come the concepts of recognition, faith, and surrender. Consequently, everything in the human heart is conducted "in the name of Allah." All of humanity moves toward a single goal.

It should be noted that the perception of the originators of a concept and that of the subsequent followers may not work in the same way. Therefore, this factor must also be considered while understanding this analysis of the *Surah*. This analysis has been formulated by giving more weight to the probable perception and logic of the time of its composition.

The Context of 'Decision'



The firm manner in which the phrase "In the name of Allah" is uttered at the beginning of the Quranic recitation presents it as a confirmed and accepted "decision." Why is its presentation as a definitive decision highlighted with such distinct importance?

Since the dawn of creation, for ages, bewildered and restless human hearts have sought the mystery behind existence. But who is He, the one behind everything? Not all people think such thoughts, nor do they care to. Most are preoccupied with the hustle and bustle of daily life.

However, some individuals abandon the comforts of life to contemplate these matters. They are profoundly inspired by these subjects. When they arrive at a decision, that decision serves as a guiding light for others or the common people. Such a decision is the fruit of deep contemplation: that Allah exists, and He is the root of everything.

Through such a definitive decision, it is expressed that there is no room for hesitation, conflict, debate, or vacillation. This is the post-analytical conclusion. Others or the masses no longer need to exhaust themselves thinking about these foundations; they merely maintain unwavering faith and trust in the decision. That is, there is no one or nothing else behind this world other than Allah, no other primary cause, and



there can be nothing equal to Him. Based on the thoughtful heart reaching such a decision, everything pertaining to His followers is conducted "In the name of Allah." It is said:

"And there is none co-equal or comparable unto Him." (Al-Quran 112:4)

"There is nothing higher than I." (Gita 7:7)

Arriving at a decision is no easy feat. In fact, one must traverse many paths of processing to reach a conclusion on a matter. Knowledge works behind it. When a subject is presented as a confirmed decision in this way, it transforms into deep-rooted conviction. Belief is built through a long process of intellectual exercise. It does not merely mean a superficial verbal admission of a subject.

After completing the analysis of all cosmic calculations while remaining within the limits of human knowledge, the acquired knowledge eventually turns into faith at a single point. Allah's position is at that point. In other words, we designate that position by the name "Allah." Different people call it by different names, but the Entity is the same.

No one possesses exact knowledge about Allah. Different people call Him by different names, and imagine or think of Him in various ways. Nevertheless,

the phrase uttered as "In the name of Allah" serves as a firm expression that the concept of Allah has been intellectually accepted as a definitive decision for human life. By repeatedly uttering this while accepting the premise, the "faith" within an individual grows stronger and stronger.

"Faith" has a vital dimension. It firmly establishes and holds a person within their philosophy, which is deeply connected to achieving the overall goal of that philosophy. Every philosophy has a goal. The philosophy centered around Allah also has a goal. Consequently, the achievement and success of the philosophy depend heavily on this small, accepted decision: "In the name of Allah." This has become, and remains, intertwined with human life as a cornerstone decision.

A true "believer" completes all their work—from making a promise to executing a task—while keeping Allah present in their heart. They are molded by that education. The psychological aspect of this is by no means a small matter. It is not easy or even possible for a non-believer, or someone not raised with this teaching, to truly comprehend this.

A "believer" carries their goal and intention (*Niyat*) within them. In their thoughts, Allah is an entity of immense and high magnitude. The believer perceives



Allah as present before them in their mental world. As a result, when they start a promise or a task keeping Allah present, they do not—and cannot—deviate from it. The psychological importance of this is immeasurable. Thus, the utterance of "In the name of Allah" firms up and strengthens the heart of the believer in their pursuit of the goal.

Followers of the Sanatana Dharma begin their work by uttering three words: "*Om Tat Sat.*" These three words are used symbolically to represent Brahman. Through this, it is expressed that all actions are performed with a pure intention, dedicated to Brahman from the heart. That is, it reveals that "Brahman-consciousness" lies at the core of the action. Thus, work is started by remembering Brahman. In the mental world of a believer, these actions hold great value.

The underlying meaning of these things is the same. But people often refuse to understand the inner meaning. They even dislike the words uttered by others. These are psychological problems of narrow-minded people with limited knowledge. The knowledge of truth expands the heart. These points are mentioned in passing.

In a true sense, the philosophy centered on Allah did not descend to serve anyone's self-interest or any specific group. It is built upon Truth and Justice. The



philosophy related to Allah teaches the establishment of truth and justice and the revocation or resistance of injustice and falsehood. It is a philosophy that arrived for the welfare of all people. The philosophy associated with Allah seeks to build an individual—a believer—through such idealistic teaching, knowledge, and practice. Its goal is linked to universal worldly welfare, not sectarian interests. Note that we are discussing the idealistic side, philosophy, or theory of religion here; the discussion of practical deviations is a different subject.

He who is accustomed to uttering Allah's name from the heart is a believer in that philosophy. Again, he who utters it constantly gradually moves toward realizing its validity and logic, eventually becoming a believer and getting used to walking the shown path. Walking the path shown by the Quran is synonymous with walking the path of truth, justice, and correctness, and remaining firmly established on that path. Allah never commands any kind of evil deed. It is said:

“Say, ‘Indeed, Allah does not command immorality...’ Say, ‘My Lord has commanded justice.’” (Al-Quran 7:28-29)

Through the Quran, Allah has publicly declared that He does not accept evil, injustice, falsehood, obscenity, or unfairness. Therefore, if someone behaves deviantly in



reality, it is not a problem of Allah, the Quran, or the philosophy; it is a human and worldly problem. For this reason, "Shirk" (associating partners with Allah) has been prohibited or made *Haram*. Through Shirk, self-seeking people attempt to create something equal to Allah and use it to bypass Allah's commands to establish injustice in society.

In this analysis of the Quran, emphasis is placed on what the philosophy actually says. Practical deviant acts and behaviors have not been taken into consideration here. This is because everyone must eventually come to the proper path of philosophy—the path of truth and justice—and this statement must be established today or tomorrow, as it is the right thing to do.

In this context, let me say that there is an inseparable link between the path shown by the Quran and walking the path of truth and correctness. The Quran demonstrates the path of truth, right, and justice. It inspires everyone to behave correctly. However, observing the current reality, many might not want to agree with this statement. Yet, it remains a fact that the Quran shows the path of truth and justice, and that truth must be understood with proper knowledge. Only then can the validity of the above discussions be found, and only then will people of the world, regardless of



religion, be able to mentally agree to accept that path—otherwise not. In the latter case, this Book would turn into a narrow sectarian text, serving as a tool for protecting group interests, and would fail to establish itself as a guide for all of humanity.

The Quran teaches and directs people to behave justly in all cases—this analysis will highlight those aspects at every appropriate and applicable point in the discussion. If this cannot be properly established, then the statements above will not be proven true and will not gain a foothold. In that case, this philosophy would lose its acceptability to all people of the world. Therefore, I call upon everyone to realize this analysis with patience, attention, and a truthful heart.

In reality, there are deviations in every field. It is not appropriate to judge a philosophy by using those as examples. Those are human errors. The idealistic framework described in a philosophy and reality are not the same. Deviations occur and exist in practice. Nevertheless, there is value and necessity in having an ideal for the philosophy and continuing its proper discussion.

The continuous discussion of philosophy or its ideals defines a just and correct goal for life, which is extremely important for human existence. It is because a goal exists—or because the goal has not yet been



achieved—that humans have so much work and busyness. Otherwise, humans would have no work at all! Humans move forward toward achieving a goal. It is the duty and responsibility of humans to identify deviations and take necessary steps to remove them.

There is another extremely important aspect of uttering the phrase “In the name of Allah.” It acts as a process to destroy the ego existing in the human heart at its very root. The beginning of uprooting all types of ego from the mind starts here, and it reminds the believer—and humanity—of this at every moment. Through this, the credit for all actions of all people in the world falls to Allah. This is "Surrender." Surrender is the only appropriate, acceptable, and chosen "religion" for all people. Surrender to Allah is the instruction of the religion of Islam. This is what has been said in all religions. This is the Sanatana (eternal) or Everlasting Truth religion. As it is said:

“Indeed, the religion in the sight of Allah is Islam (submission to His will).” (Al-Quran 3:19)

“Abandon all varieties of religion and just surrender unto Me.” (Gita 18:66)

The process of removing individual and group ego has a vital role in establishing peace in society, family, and the world. Human claims of worldly credit are the cause of

much mischief. It spreads envy and malice toward one another. It makes even good work spoiled and unacceptable to others. Therefore, it is desirable that everything be conducted "In the name of Allah." This matter is very important.

One who understands the mystery and the consequence of creation sees with divine vision that all credit for all the work in the world belongs solely to Allah. The logic of these matters will appear in their proper places throughout the discussion of the entire Quran. Even the entire Gita speaks in this same tone. It is said:

"One who performs his duty without attachment, surrendering the results unto the Supreme Lord, is unaffected by sinful action, as the lotus leaf is untouched by water." (Gita 5:10)

"Perform your prescribed duties for the satisfaction of God, and in that way, you will always remain free from bondage." (Gita 3:9)

The above quotes express the same truth that has been expressed in the Quran with the phrase "In the name of Allah." No matter how much debaters may argue, the core meaning of the words is the same.

Who am I? Where did I come from? Who created me?



Who created this life and world? After analysis, the meditative and thoughtful heart first reached the knowledge that there is someone behind it all. He is present at the center of everything. The heart, satisfied with this knowledge, has recognized and accepted the presence of One. Then, after further analysis and realizing its necessity in practical life, it has accepted this decision with a firm mind: that someone exists. He is Allah! He is referred to as Allah, Bhagavan, God, Ishwar, Lord, Sustainer, Provider, or by various other names. None of us truly "knows" or "recognizes" Him [in His totality]. Everything is surrendered to Him. Therefore, all actions of a knowledgeable person are conducted "In the name of Allah." This is a knowledge-based decision, not blindness.

B) Allah: The previous discussion briefly highlighted why tasks are, were, or will be initiated with the name of Allah, as well as the necessity and justification behind it. The question now arises: who or what is this 'Allah' in whom we are told to place our trust? Do we truly know, recognize, or understand Him? Discussing this is important for two primary reasons:

First: The yearning of the human mind. Humans naturally desire to know who created this life and the universe; why they were created, or how it all originated. If there is a Creator, what is His form? These are the

myriad questions that arise.

Second: For the success of the philosophy centered around Allah, faith in Him is essential; however, faith cannot be established without correct knowledge. Therefore, it becomes necessary to present a conceptual understanding of who or what 'Allah' is.

A proper comprehension of the concept of Allah is essential. It is needed to satisfy the yearning of the human mind and to establish faith on a firm foundation—a faith upon which the success of the entire philosophy depends. What follows is merely an introduction to the discussion regarding the concept of Allah.

One who has completed all worldly calculations of thought, reflection, meditation, and knowledge, and has finally anchored their vessel in 'Allah,' has intellectually gained an understanding—or reached a realization—about Him. It is for this reason that they have anchored here and inspired others to believe in this concept.

But do ordinary people know or understand who or what Allah is? They simply know that Allah exists and they believe in that. Yet, they often do not know exactly *what* they believe. Truth be told, although everyone utters the word 'Allah,' the mental image,



conceptualization, or knowledge of Allah is not the same for everyone. These perceptions differ from person to person, which is only natural due to various factors. We will not delve into that research here.

Due to the limitations of knowledge, humans eventually reach a standstill. Finding no further cause, they assume the existence of 'something' as the ultimate cause of everything. That is where the existence of Allah lies. These matters have been discussed previously.

The position of Allah is, therefore, an ultimate position for all time. Even if humans gain higher levels of knowledge about Allah, this conceptually derived position will remain distant. This is because, even at that advanced stage, humans will find that much remains unknown. They will continue to revolve within the same circle. At least, current experience suggests so.

New concepts will emerge, but the knowledge acquired about Allah may never be exhausted. Thus, it is said that He remains behind many veils. In fact, He remains behind the veils of knowledge. As humanity advances, new veils will appear, and the ultimate distance of the concept of Allah from existing knowledge will always remain the same. It will never be possible to reach a final 'result.' Therefore, it can be said that this is an eternal or timeless position—forever the same, elusive,



and beyond reach. As it is said:

“And it is not for any mortal that Allah should speak to him... except from behind a veil...”
(Al-Quran 42:51)

“I am never manifest to the foolish and unintelligent. For them I am veiled by My internal potency (Yogmaya).” (Gita 7:25)

It is intellectually sound to anchor oneself somewhere upon reaching the ‘final’ limit of knowledge. This is a sign of intelligence and is safe. That position is ‘Allah,’ which has been symbolically identified as the ‘Kursi’ (Throne) or a seat/position (Al-Quran 2:255). To some, He is known as Bhagavan, Ishwar, or God—the Creator, the Sustainer, and even the cause of destruction or dissolution. He is the Cause of all causes. As it is said:

“Know that... I am the source of the entire world and its dissolution as well.” (Gita 7:6)

No one knows the exact answer to the question of who or what Allah is. It is not possible for anyone to know. This is easily inferable from a review of all knowledge gained from the dawn of creation to the present day. Humanity has yet to find a definitive answer to this question, and perhaps it is not possible to find one. Religious scriptures also convey this message. It is said:



“Vision (or insight) cannot perceive Him, but He perceives all vision.” (Al-Quran 6:103)

“...He is beyond the reach of the material senses or knowledge...” (Gita 13:16)

Throughout the ages, humans have tried to find answers to the questions lurking in their minds. This is the yearning of the human heart. That is how Allah created humans. This is why there is movement in human life; there is life, there is vitality. Humans have been doing this since the beginning of creation, yet they have not found the ultimate answer.

In the pursuit of this one task, various branches of science and knowledge have emerged, beginning with metaphysics. The attempt to know and understand the Provider continues to this day. The methods have changed or improved, but the search will never end.

All the seeking, investigation, or research that humanity conducts regarding life and the universe is, in fact, centered around Him. Bit by bit, they try to know Him. Simultaneously, they know and understand themselves. New generations will emerge in every age; questions will arise in every new mind. New branches of knowledge and science will continue to evolve. Who or what Allah is may never be known, but the attempt to know oneself will continue.



'Allah' is a concept that cannot be expressed or defined in a single sentence or at once. Even those who wish to express the truth they have realized find it impossible to do so fully. This is because various potential concepts regarding this matter operate within the human brain, yet no one knows for certain about any of them. Conversely, all these concepts could be true. Still, no one knows for sure where or how all these things harmonize. While this knowledge can be perceived through feeling, it is difficult to explain.

Furthermore, the limitation of human capability within creation may be a major reason for this. Just as a creator of a computer might limit its storage and analytical capacity, it is impossible for that computer to exceed its limits unless the creator wills or authorizes it. Therefore, the will or intent of the Creator is paramount. Thus, it is said:

"As for those who believed in Allah and held fast to Him, He will admit them to... and guide them to Himself by a straight path." (Al-Quran 4:175)

"To those who are constantly devoted and worship Me with love, I give the understanding (Buddhi-yoga) by which they can come to Me." (Gita 10:10)

The truth is, 'Allah' remains unknown to humans to this day. For humanity, it is like moving forward by assuming an 'X.' All who seek Him are moving forward by assuming 'X,' 'Y,' and so on. In the search for this 'X' or 'Y,' the Quran serves as a direction. To know, understand, and realize Him, there is no alternative but to continue the free exercise of knowledge through research, observation, study, and perseverance.

The presence of Allah is at the current ultimate frontier of evolving human knowledge. This is the point where all knowledge converges and becomes 'buried' (reaches its end). It is the point where, after all analysis of causes, it has been assumed or concluded—without further analysis—that Allah is the Cause of all causes. He is the operator of everything.

Where human knowledge is blocked, there lies the position of Allah. This is a conceptual position. Since humans have no specific knowledge about Him, it is appropriate for this concept to be formless (incorporeal). If He is defined or given a form, He is limited. In fact, He is diminished, because humans have no real conception of His vastness and greatness. Assigning Him a shape or form carries the risk of error. It is not appropriate to form fabricated, erroneous ideas about Allah. The concept must be eternal. Therefore, the idea regarding Him must be flexible. The concept of



the formless fulfills that condition of flexibility. It is said:

“Those who... worship the... impersonal or formless aspect, they finally attain Me.” (Gita 12:3-4)

The formless is a flexible concept; therefore, it is eternal. It can be perceived in any way. It can keep pace with the growth of knowledge. Today, people no longer wish to worship the moon, sun, stars, or a banyan tree, though these were once significant practices. Those concepts of the Creator could not remain eternal. Keeping the concept of the Creator formless is both knowledgeable and intelligent.

Allah! The Glorious! It is not proper to define Him with any single definition. To do so is to limit Him, to diminish Him. He exists in human perception, and that perception varies from person to person. Even in the world of imagination of followers of the same religion, He is not the same in everyone's mind.

In this unknown, strange, predator-filled, and uncertain world, Allah is the ultimate and only support or refuge in human perception. He exists everywhere—externally in the imagination of the high heavens, and internally within the feelings of the heart. It is said:

“...Allah comes in between a man and his heart...” (Al-Quran 8:24)



“...The Supreme Lord is situated in everyone's heart...” (Gita 18:61)

Knowing and understanding Allah is not an easy task. He cannot be caught or touched. He cannot be seen or brought into imagination. However, one can try to find Him through the feelings of the heart. When He is found fully awakened, the person themselves becomes perfected by the touch of His attributes.

The remembrance of Allah instills morale and courage during danger and fear. It shows a ray of hope in despair. It revitalizes and inspires people. It helps maintain firmness in thought and consciousness. Thinking of Him enriches knowledge and gradually helps in journeying toward His path. There is no one and nothing greater than Him in the world. However, this is a discussion of a subject that does not end here.

Allah is Living! The Sustainer of all existence! Because of Him, everything else is living and vibrant! Without Him, no one has any existence or refuge. It is said:

“Allah! .. He is the Living, the Eternal/Ever-Living, the Sustainer of all existence.” (Al-Quran 3:2)

“Know that I have another, superior energy, which comprises the living entities who are exploiting the resources of this material, low



nature... Everything rests upon Me, as pearls are strung on a thread.” (Gita 7:5-7)

This is an important concept regarding Allah. He is Living! He sustains everything. Without Him, there is no refuge for anyone. The universe and everything in it survive by taking refuge in Him. As it is said:

“There is no existence of anything moving or non-moving without Me.” (Gita 10:39)

